We have already seen that the individual self, far from being the product of matter, is a part ol the Supreme Self, which is the support and reality of all things. When this theory is understood a id accepted, all fears of the destruction of the individual self disappear aid it is seen that it is as indestructible a 3 the Supreme Self, sharing in His eternally aid immortality. Besides, every atom of matter is believed by science to be absolutely indestructible. So also is every smallest quantity of force or energy. Force may a33une diverse forms ; it may be transmuted froTi one expression to aiother. If these constituents of Nature are able to survive the sh3ck of chaige, if all else is carefully guaided by Nature from destruction, is it likely that the intelligent soul, the conscious unit:, the spiritual force, which is the most exalted of all earthly things, perishes at th.3 end of this short life? Needless to aid that spiritual force is the highest force. Matter is oalv its s'a/'c aid its form ; and if material force is persistent aid imperishable, no one caii da:e say that spiritual force is the only victim of death. I repeat that such a contingency is inconcei\ able.

Further, every order of organised sentieit being below ir-ai ha'> a sphere of development aid action coiiTie.isiirate with its ca abides. Unless max be a solita-y exception to the general order, he must a'so 1 a 'e such a sphere. Bat it is evident tha: in this haid-brcalth of earth aid earthly life, his va^t capacities aid desires cainot fulfil themselves.

If his cha ices of development are like those of his fellow-crca ures, he must la 'e ai existence hereafter to give the opportunities not supplied here.

Aga^n, Love desires the constant compaTionship of its object; it cainot think of sepa'ating from the latter. It socks the good of its object and cainot think of a-iy end or limit to this good. Man's limitation in knowledge